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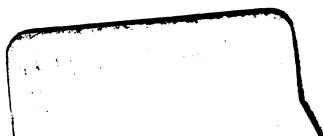
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THE
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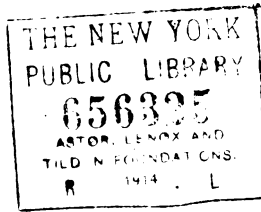
EXPURGATED, EXPOUNDED
AND EXPOSED.

BY
THE PRIG, *poured by the*
AUTHOR OF "THE LIFE OF A PRIG." *Samuel*



NEW YORK
HENRY HOLT AND COMPANY

1886
M.F.



The text of Bede's writings in this little work is mostly taken from Dr. Giles's translation.

WOLFE
ALLEN
YARROW

PREFACE.

I HAVE long felt a contempt, beyond the expression of words, for the histories of this country which have appeared within the last half century, and it is my belief that the intense ignorance of their own country, which prevails among so-called educated Englishmen, is owing to their amusing themselves with the ephemeral writings of modern historians instead of studying the standard works on which modern history is founded.

It is with the object of enabling my fellow-countrymen to go to the foun-

tain head for their knowledge, that I, without misgivings, take up my pen to begin this, the first of a series of faithful transcripts from the works of recognized historical authorities. I intend to give a translation of the text, weeding out such portions as may have no direct bearing upon the subjects in question. Old historians are often discursive, and it is the province of an editor to strike out those parts of their works which he may consider unnecessary. . . . An accurate rendering of the text itself, without additions of my own, will be the principal aim and object of my labors.

The early part of the Ecclesiastical History of the Venerable Bede will form then the first of a series of a hundred volumes, treating of the history of the English nation. The

public must content itself with this installment until I think proper to issue another.

I beg the student to bring to his work an unbiassed mind and a perceptive judgment. Let him put aside all prejudice and form his own independent opinions from the evidence that shall be put before him, bowing to nothing but the stern necessity of facts. Such is the right spirit in which to approach the great science of history.

The lesson which the reader will be kind enough to learn from this portion of the writings of Bede is that the Established Church of England is the descendant and representative of the Ancient British Church, founded in this country five centuries before the schism in-

roduced from Rome by Saint Augustine, and he will be so good as to consider the earliest English papists as little better than dissenters. Any further inferences which he is to draw will be pointed out to him as the work proceeds.

PRIG'S BEDE.

INTRODUCTION.

BEFORE introducing the reader to the text of the Venerable Bede, it is well to premise that, being a Romanist, historian, whatever he says must be received with reserve and caution. Unquestionably, Bede is the standard writer about the peoples and periods of which he treats. The modern historian, therefore, must make his writings the foundation of his work when dealing with this part of British history; but it can not be too strongly insisted upon that while he honestly, industriously, and reverently studies the priceless words of this

great authority, he must give credence to exactly so much as he may find convenient, and to no more. Contenting myself with these few prefatory remarks, I shall now proceed to present my readers with the Text of Bede, leaving it to speak for itself, and the student to form his own opinions thereon.

Lucius, king of Britain, writing to Pope Eleutherius, desired to be made a Christian.

In the year of our Lord's incarnation 156, Marcus Antonius Verus, the fourteenth from Augustus, was made Emperor, together with his brother, Aurelius Commodus. In their time, whilst Eleutherius, a holy man, presided

over the Roman Church, Lucius, king of the Britons, sent a letter to him, entreating, that by his command he might be made a Christian. He soon obtained the object of his pious request.¹

¹ The student will not fail to observe that this important sentence describes the foundation of the British Church, and consequently that of our glorious mother, the Established Church of England, the church which was destined to make such a gallant stand against the attempted encroachments of Vaticanism.

Let not the reader for one moment lose sight of the fact that the Church of England is no child of the comparatively modern church introduced by St. Augustine, but the

lineal and only descendant of the grand old British Church, founded by Lucius, king of the Britons, in the year 156, a time when many were living whose fathers had seen and spoken to the very Apostles themselves. While Romanists boast of the antiquity of their church, we may proudly point to the evidence of their own writer, Bede, to prove that our church was founded by Lucius only a century and a half after Christ, whereas theirs, however ancient it may be in Rome, is but a modern exotic in this country. This shows the advantage of going to the fountain-head in search of history.

A neophyte in documental research might, for a moment, be confused by the apparent inconsistency of the founder of the Church of England

"entreating" the Pope of Rome "that by his command he might be made a Christian;" but his confusion would arise entirely from putting his own construction on Bede's words. The text says "be made a Christian:" it says nothing whatever about being "made a Roman Catholic." Those who infer the latter add to the text in a most unwarrantable manner. Contemporaneous histories state that Eleutherius sent two papal emissaries—SS. Fugatius and Damianus—to Lucius. This was probably done with a deeply-laid plan of making that king a papist; but for once crafty Rome outwitted itself, and in attempting to make a Roman Catholic, accidentally made a Christian.

Alban being yet a pagan, at the time when the cruelties of wicked princes were raging against Christians, gave entertainment in his house to a certain clergyman.³

³ Few historical incidents have been more perverted than the history of St. Alban. The unprejudiced reader might hardly be persuaded to believe that Romanists have claimed St. Alban as one of their saints. Yet so it is! Away with the thought, and let us contemplate this most interesting story in its true light. Who was Alban? A pagan. Who was the certain clergyman? A clergyman of the British Church, and hence a clergyman of the Established Church of England. What brought the blessing of conversion to Alban? Entertaining his cler-

gyman. For what did Alban subsequently suffer martyrdom? Entertaining his clergyman. For what object, then, should the modern Christian strive with might and main? To entertain his clergyman!

Let us for a moment imagine ourselves upon the rising ground above the vale of Varlingacestir. The fertile plain beneath our feet is clothed with the primeval oak, and with virgin verdure as yet unturned by the plowshare. Here meanders the tortuous river; there rises aloft the wooded knoll; on this side a noble stag, startled at our unwonted appearance, bounds nimbly down the hill into the vale below; on that the wild horse whinnies to his fellow.

But what is that we see nestled among the clustering beeches? It is a

house—the home of Alban. And who do we find in the house? A clergyman! It is sweet to contemplate that clergyman. Nay, may we not even imagine him in the becoming garb of our own days, and, in our mind's eye, picture him, “all umbrella and spectacles,” hurrying, hot, breathless and perspiring, into the house of Alban with his enemies at his coat-tails.

This man he observed to be engaged in continual prayer and watching day and night.³

³ By “day and night,” we are to understand that the clergyman read family prayers night and morning for the household of Alban; by his “watching,” that he was ever nervously

fearing the appearance of his persecutors. How beautifully this demonstrates the similarity between the British clergyman of the fourth and the nineteenth centuries—alike nervous; alike reading family prayers night and morning to the households of their hosts!

The aforesaid clergyman having been some days entertained by him, it came to the ears of the wicked prince that this holy confessor of Christ, whose time of martyrdom had not yet come, was concealed at Alban's house. Whereupon he sent some soldiers to make a strict search after him. When they came to the martyr's house, St. Alban immediately

presented himself to the soldiers, instead of his guest and master, in the habit or long coat which he wore, and was led bound to the judge.⁴

⁴ Here the modern Christian should perceive that it is not only at dinner that he ought to entertain his clergyman, but during "some days." And now let us pause for a moment to picture to ourselves Alban in the clergyman's long coat. May we not, in order to bring the scene more vividly before our minds, have license to add his M. B. waistcoat, and his wide-awake? Gladly too would the fancy depict his neck-gear; but, unfortunately, history is silent as to whether the clergyman was high or low, broad, scholastic or sporting, so

it is impossible to make any conjecture as to whether his cravat was white, black or spotted, buttoned behind or tied in front.


Would that we could see more of the ancient devotion of the laity to the clergy, in our own days. Contrast Alban, standing at the lintel of his doorway, disguised in the clothes of his clergyman with the view of guarding him in his house, as his most cherished treasure, with the modern Englishman ordering his footman to say "not at home," when he sees his rector approaching his door-step. Again, if Alban was prepared to give his life for his clergyman, how much more ready would he have been to give his money for him, or at least to lend it to him if he got into pecuniary difficulties.

We should like to see more of this spirit now!

Our greatest pleasure in reading the oft-told tale of the martyrdom of St. Alban, is to reflect that it was Alban's head that was cut off and not the clergyman's. The mind would naturally recoil with horror at the thought of any violence done to a British rector, vicar, or curate; but it is not so difficult to regard the sacrifice of a layman with complacency. It is also a satisfaction of an exceedingly high order to know that the glorious pile of St. Alban's Abbey was erected to honor the memory of one who met death itself rather than forego the pleasure of entertaining his clergyman, and that not only at an occasional dinner, but for some days.

When peaceable times were restored, a church of wonderful workmanship, and suitable to his martyrdom, was erected; in which place, there ceases not to this day the cure of sick persons, and the frequent working of wonders.⁵

⁵ This fragment of the text alone would be sufficient to prove that the ancient British Church was identical with the Church of England of to-day; for observe the words, "In which place, there ceases not to this day the cure of sick persons." What place? The Church, thereby meaning not only the church itself, but the rectory adjoining it. Obviously then, the clergymen's wives, as in these days so in those, dispensed sundry homely medicines, such as



pills, powders, and castor oil, to the deserving poor of the parish, at the back doors of the rectories or vicarages. No wonder that our historian speaks of "the cure of sick persons."

And may we not conjecture that in all probability the wife of the very clergyman whose valuable life was saved by Alban, dosed and cured "sick persons" on this interesting spot? For what more likely than that the living of the new memorial church would be given to his great friend the clergyman in question?

Notice, too, the words, "the frequent working of wonders." How thoroughly Anglican! For do we not constantly hear it said of some new rector, "Mr. So-and-so has worked wonders since he came into the parish!" From Bede's text then

we have every reason for supposing that many of the incumbents of the parish of St. Albans were able and energetic men. How beautifully simple history is, when one does not attempt to explain it away!

We have now proved, beyond the shadow of a doubt, that the Church founded by Lucius about the middle of the second century was no other than our own Church of England, and that it never in any way had anything whatever to do with Rome. As we shall see later, Romanism never showed itself in England until Augustine introduced it in the sixth century. When the reader studies later volumes of this series, he will see how heresies, errors, and schisms devastated the Church in the middle ages, and he will not fail to contrast

that sad period with the times of the British Church, when purity of doctrine reigned serenely, peacefully, and undisturbed throughout this happy island. The ancient British Christian was a grand old man, and kept firm to his creed and his doctrine. There is, indeed, nothing that the Anglican historian can point to with greater pride, than the unsullied beauty of his Church during those early centuries, when Rome had never as yet breathed upon this land with the foul blast of its noxious and pestilential errors.

The Arian madness, having corrupted the whole world, infected this island also. . . . All the venom of every heresy immediately rushed into the island,

ever fond of something new, and never holding firm to any thing.

In his time, Pelagius, a Briton, spread far and near the infection of his perfidious doctrine against the assistance of Divine grace. . . . They would not correct their madness, but, on the contrary, their folly was rather increased by contradiction, and they refused to embrace the truth.⁶

⁶ There is a gem in the crown of the Church of England, which is wanting in that of every other Church in the world. This gem is its comprehensiveness. We may even call it one of the marks of the True Church; for it is undoubtedly a mark of the Church of England, and since the Church of England is the True Church, compre-

hensiveness must be a mark of the True Church. It is, therefore, an immense gratification to the historian of the early British Church to be able to bring forward ample evidence of its comprehensiveness during the second, third and fourth centuries of the Christian era. To prove conclusively that the early British Church showed the strongest characteristics of the Established Church of to-day, is one of our highest privileges.

In order, then, to be able to compare the comprehensive spirit of the early British Church with our own, it will be well to consider for a moment the grasp of the latter at the present day. It gathers to its large motherly heart, high church, higher church, highest church, broad church, middling church, low church, lower

church, and lowest church. Some of its children believe the Communion to be bread and nothing else ; some believe it to be the body of Christ ; others believe it to be in a sort of a way the body of Christ and in a sort of a way common bread. There are those, again, who believe it to be the body of Christ if consecrated by a member of the Order of Corporate Reunion, and common bread if consecrated by an ordinary clergyman. A large number think it very doubtful what it is. Some of our clergymen use leavened bread and some unleavened bread. Some mix water with the wine, and others do not. Of those who do, some mix it in the church and some in the vestry. If all this does not show the mark of a True Church, I should like to know what does !

But we have not half examined the component elements of Holy Church. Some of its members believe in heaven, purgatory and hell ; some in heaven, a mild sort of middle state (or) to be more accurate, a middling state, and hell ; some in heaven and hell alone ; some in heaven but not hell ; and others in neither heaven nor hell. All these believers or unbelievers are members of the Church of England. Surely they combine to make a sufficiently strong Mark for our Church !

Let us look again into this comprehensive fold, and what do we find ? Semi-Romanists, Semi-Unitarians, Semi-Agnostics, Semi-Buddhists, Semi-Confucianists, Semi-Atheists, Semi-Materialists, Semi-Methodists. Where is comprehensiveness, if not here ?

As a further illustration of the comprehensiveness of our ancient Church I may adduce the evidence of Pope Gregory, whom the Romanists have thought fit to dignify with the title of Great. From his own erroneous point of view this personage was able to discover, even in Pagan Rome, a striking image of ourselves, and of the truly catholic spirit of toleration which has animated our forefathers in all ages ; for Pagan Rome, he tells us, " whilst ruling over the nations, became the sharer of all their errors, and seemed to herself to be greatly religious because she rejected no falsehood."

In order to read Bede's text aright, it is requisite that we should bear in mind the warning on our opening page, which may briefly be summarized as the necessity of reading

the work of a Romanist historian through Protestant spectacles. Hence in the particular passage under our notice, we should read "heresy" "orthodoxy," for when Romanists speak of heresy, they mean doctrines contrary to those of the Church of Rome; and since the Church of England condemns the doctrines of the Church of Rome as heretical, it follows that she approves doctrines opposed to them as orthodox. We ought, therefore, to read the passage "every heresy immediately rushed into this land," as if it stood "every orthodoxy immediately rushed into the island."

Here we trace the introduction of those "views," which have flourished with so much luxuriance in the fertile soil of our beloved country. Henceforward, instead of being bound

and fettered under the cruel thralldom of one faith, the Christians of this island were to believe or disbelieve, to reverence or deride, to add to, or take away from, whatever they pleased. They were, indeed, to be as our first parents in the garden of Eden, surrounded by the luscious fruits—not of the earth, but of religious views; and the command to them was given, “Of every tree in the garden”—that is to say, of every so-called heresy—“thou mayest freely eat. But of the tree of the knowledge of good and evil”—that is, of Romanism—“thou shalt not eat of it.”

Referring again to the text, let us notice the words “ever fond of something new, and never holding firm to anything.” Does not this passage

alone prove the identity of the early British Church with our own? Comment would be superfluous!

Then observe the special views which gained ground in the British communion—Arianism and Pelagianism. The first denied the consubstantiality of the Son with the Father; the second the necessity of divine grace. Views having much in common with these, if not absolutely identical, are held at this very moment by many members of the Church of England. So here we have another and most important link in our chain.

I must not neglect this opportunity of expressing the satisfaction I feel at the countenance given by our Bishops to every existing Church which is what Bede would erroneously have called "corrupted with the venom of

heresy," for is not every such church, *ipso facto*, enlightened with orthodoxy? For those that retain any of the more ancient anti-Roman doctrines, I myself feel a special sympathy and affection. Arianism and Pelagianism, pure and simple, have died away; but the taint of Arianism and the taint of Pelagianism may still be found in schismatic churches by the devoted searcher after truth; and did not Pelagius himself make his home with the great Nestorius, whose heresies—*i. e.*, orthodoxies—are still held by the ancient Syrian Church?

It is interesting, again, to trace the opposite heresy (?) to that of Nestorius. The latter held that there were two distinct persons in Christ; whereas Eutyches maintained not only that there was but one person, but one

nature—a mixed nature, neither human nor divine.

This view was condemned by the Fourth General Council, but it is still held by the Armenian, Jacobite, Coptic, and Abyssinian Churches, with most of which our Anglican ecclesiastics have more or less striven to evince a fraternal sympathy. Moreover, any doctrine which implies something “mixed”—a little of one and a little of the other, partly neither and a good deal of both—has a wholesome Anglican ring about it. We, can, therefore, unhesitatingly claim to have much in common with the early British Christians on this point, and whatever our enemies may say, they can not deny that the same spirit has been shown both by the early Britons and the modern

English towards the religious views which we have been describing. Let those who will call them heresies. We do not. Our position is that the characteristics of the early British Church, its clergy and laity, are the same as those of our own.

With plenty, luxury increased, and this was immediately attended with all sorts of crimes; in particular, cruelty, hatred of truth and love of falsehood. . Nor were the laity only guilty of these things, but even our Lord's flock and his pastors also, addicting themselves to drunkenness, animosity, litigiousness, contention, envy, and other such like crimes,

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and casting off the light yoke of Christ.'

' This is a very instructive passage. Who were these wicked pastors, who cast off the light yoke of Christ? Why, the dissenters, of course! The dissenters of the period. The text distinctly says so, for it says "pastors"—not clergymen. We never call our clergy pastors: the dissenters sometimes do. They too cast off the yoke of Christ. Are not animosity, litigiousness, contention, and envy found amongst dissenting bodies now? Are they not haters of truth and lovers of falsehood? Are they not often cruel? Are they not sometimes addicted to drunkenness? How I wish that Methodists, Baptists, and Plymouth Brethren would read our truthful

Bede! It distresses me, however, to have to say that certain dissenters have, like ourselves, claimed a pater-nity from the British Church, but the invalidity of their claim is at once apparent; for that there were British bishops is certain, and episcopacy is the *bête noire* of dissent.

Bishops of York, London, and Caerleon were present at the Council of Arles, in Gaul, in the year 314, where they subscribed a letter to Pope Sylvester, in which the decrees of the Council are described and submitted for the approval of the Pope, whose duty, the letter adds, will be "to promulgate them to all the faithful."

The presence of the British bishops at the Council of Arles is easily accounted for. Of course they had betaken themselves thither to hold a

confirmation for the British residents. We merely quote the incident to show that there were such things as British bishops. As to their signing the letter to the Pope, I give the story for what it is worth, and that is, in my opinion, very little. For myself, I can see no import in it of any sort or kind.

In the Council of Sardica, again, the British bishops sent an address to the Pope (Labbe, II. 690), saying, "It will seem to be best and most proper, if the bishops from each particular province make reference to *their head*, that is, to the seat of Peter the Apostle." The meaning of this is evident. By the seat of Peter the Apostle, the British bishops meant a certain St. Peter's Church in this island, and their letter was an invita-

tion, or rather injunction to the Pope that it would be "best and most proper" that he, like the other "bishops from each particular province," should "make reference to" his "head," that is to say, to the British Archbishop, whose seat, or episcopal throne, happened to be, in those days, in a church dedicated to Peter the Apostle.

It is impossible to refrain from a smile when one thinks of the chagrin that Romanists must feel when they read this letter to the Pope from the British bishops, whom they have before now had the effrontery to claim as their own, for these bishops, in this letter to the Pope himself, write of Peter, and not St. Peter, a piece of Protestantism which the strongest Evangelical of the nineteenth centu-

ry could not have excelled. But be it understood, that we have merely quoted these letters and incidents with a view to demonstrating to dissenters that bishops, and not "pastors," were at the head of the British Church in the early Christian centuries.

The Pelagian heresy, brought over by Agricola, the son of Severianus, a Pelagian bishop, had sadly corrupted the faith of the Britons. But whereas they absolutely refused to embrace that perverse doctrine, so blasphemous against the grace of Christ, and were not able of themselves to confute its subtilty by force of argument, they thought of an excellent plan, which was to crave aid of the

Gallican prelates in that spiritual war. Hereupon, having gathered a great synod, they consulted together what persons should be sent thither, and by unanimous consent, choice was made of the apostolical priests, Germanus, Bishop of Auxerre, and Lupus of Troyes, to go into Britain and confirm it in the faith.*

*“There is no fool like a learned fool!” This saying is very apropos to the conclusions drawn by certain historians from this portion of the text. Would any sane person credit the fact that the reception of Gallican bishops by the British Christians has been understood, by some wiseacres, to have implied a recognition of Roman Catholic clergy by members of

the Church of Britain? Surely the merest tyro in historical studies must clearly perceive that Germanus and Lupus were two converts to the British Church, or why should they have come to Britain?

We have already seen that three British bishops had been on a missionary expedition to France, and what is more probable than that Germanus and Lupus were two of their converts? Some French speaking clergymen would be very useful among the French converts in Britain, and Germanus and Lupus were most likely summoned to conduct services for them according to the British rite. A convert is always useful, too, on the platform of a missionary meeting, and it is but natural to suppose that, at British missionary meetings for the

conversion of the Gauls, the chairman, after asking the treasurer to read his report, would call upon "the late Bishop of Auxerre, a convert from Romanism, to address the meeting and give some of his interesting experiences of the work of evangelization among the Gauls." It is right that I should here refute a statement of Prosper, the secretary of Pope Celestine, and a contemporary of Germanus. This writer says, "Pope Celestine sent Germanus as his vicegerent to drive out the heretics and guide the Britons to the Catholic faith." I simply don't believe it!

A certain man . . . presented his blind daughter, ten years of age, for the priests to cure. . . .

Then Germanus, full of the Holy Ghost, invoked the Trinity, and taking into his hands a casket with relics of saints, which hung about his neck, applied it to the girl's eyes, which were immediately delivered from darkness and filled with the light of truth. The parents rejoiced, and the people were astonished at the miracle; after which the wicked opinions were so fully obliterated from the minds of all, that they ardently embraced the doctrine of the priests. This damnable heresy being thus suppressed, and the authors thereof confuted, and all the people's hearts settled in the purity of the faith, the priests repaired to the tomb of the martyr, St. Alban, to give

thanks to God through him. There Germanus, having with him relics of all the apostles, and of several martyrs, after offering up his prayers, commanded the tomb to be opened, that he might lay up therein some precious gifts; judging it convenient that the limbs of saints brought together from several countries, as their equal merits had procured them admission into heaven, should be preserved in one tomb. There being honorably deposited and laid together, he took up a parcel of dust from the place where the martyr's blood had been shed, to carry away with him, which dust having retained the blood, it appeared that the slaughter of the martyrs had communicated a red-

ness to it, whilst the persecutor was struck pale. In consequence of these things, an innumerable number of people was that day converted to the Lord.*

* An odious dissenting minister, with whom I once had the misfortune to travel in a railway carriage, conversed with me on the subject of the Established Church of England. He accused it of being semi-popish, to which I replied that far from this being the case, it was identical with the ancient British Church which had existed for centuries before any Roman Catholic had put his foot into this country.

"Very well," said he, "I will grant you your British Church, and welcome. But take it all in all, or not at

all. If your Church is identical with that of the early British Christians, you believe in miracles, relics, and invocations of saints—things which your own articles of religion pronounce to be ‘vain things, fondly invented.’” And then the wretched man drew forth from his vulgar-looking carpet bag a copy of Dr. Giles’s *Historical Works of The Venerable Bede*, and quoted the very passage which is the subject of this short note.

Now, I never condescend to argue with dissenters, so, after giving him a withering glance, I relapsed into silence. The passage, however, is very easy of explanation.

In the first place, I do not believe it to be genuine, but a comparatively modern interpolation in the manuscripts of Bede’s works.

In the second, if it were genuine, one must, as I said at starting, be on one's guard in reading the writings of a monkish historian ; so that, even if I could be induced to believe in the authenticity of the passage, I should deny that of the story.

In the third place, if both the passage and the story were authentic, they would only prove that it is well to keep a sharp eye upon converts from Romanism ; for, assuming that Bishop Germanus was a convert from that religion, it would be likely enough that the old leaven might occasionally exhibit itself, and this tampering with relics and miracles on the part of Germanus looks as if he had not been instructed with sufficient carefulness by the British clergyman who prepared him for confirmation.

In the fourth place, I consider this one of the most valuable passages in the whole of Bede, because it proves conclusively that in the early British Church no reverence was paid to relics. For Germanus, having been formerly a Roman Catholic, naturally possessed "a casket with relics of saints." Now, what do we find him doing with it? Was he kissing it, or kneeling down before it? No! "He applied it to the girl's eyes." We are not told with how much speed or violence, but we may conjecture with much. In all probability, he projected it, propelled it, threw it, or, as boys would vulgarly say, "shied it" at the girl's eyes, "which were immediately delivered from darkness, and filled with the light of truth." Obviously this means

that when the girl perceived that a bishop threw a casket of relics at her head, she saw clearly enough that he set no value on them.

Previous to this happy incident, the girl had been in the darkness of the popular error that there was some virtue in relics, whereas now her eyes were filled with the light of the truth that they were vain things fondly invented.

In the fifth place, I see no reason whatever for putting a strained meaning on the Latin word *reliquiæ*. Virgil speaks of *reliquias Danaum*, Cæsar uses the word with *gladiatorię familię*, Livy uses it with *cladis*, while Suetonius makes *reliquias* serve to express the unconsumed remains of a sacrifice. Cicero, again, puts it with the genitive *pristinę fortunę*. Now,


in not one of these instances is the word used in its monkish sense of "relics," and I will take this opportunity of expressing the melancholy satisfaction it would have given me to have had the flogging of the dunce who first mistranslated the word in such a manner. More I can not say!

The word "miracle," which occurs in the passage under our notice, at first sight presents some difficulties, as we know that no authentic miracles were worked after apostolic times; but I am inclined to doubt the accuracy of the date assigned by Bede to Germanus, for it may have been in the second and not the fifth century that he lived—a mistake of two or three hundred years being a common thing with early, and especially Popish, historians—and it is just possible that

one of the apostles may have lived to an extraordinary age, perhaps until near the close of the second century. As long as one apostle lived, even if he were in an advanced stage of second childhood, the times were still apostolic; so if an apostle yet lingered in the days of Germanus, a miracle was then possible.

The multitude rejoiced at the miracle, and praised the power of God. An infinite number of the poorersort watched day and night before the cottage; some to heal their souls, and some their bodies. It is impossible to relate what Christ wrought by His servant, what wonders the sick man performed.¹⁰

¹⁰ Another miracle had occurred to St. Germanus, and he was working miracles upon others, at the time alluded to in this passage. So, at least, says Bede. But mark the words "an infinite number of the poorer sort." The just inference from this would be that only the illiterate, ignorant, and superstitious poor believed in these supposititious miracles, and that educated people did not credit them for a moment. Again, "the multitude of the people rejoiced at the miracle;" but we are not told that a single cultivated person rejoiced at it; on the contrary, every cultured Christian was probably very much annoyed at it. I have no doubt whatever that the British bishops themselves objected most strongly to the whole thing. In short, the faithful historian can not



conceal from himself the fact that Germanus, like many foreigners, must have become somewhat of a nuisance. Matters may be said to have reached a climax in a great battle between the Britons and the Picts and Scots.

Germanus, bearing in his hand the standard, instructed his men all in a loud voice to repeat his words, and the enemy advancing securely, as thinking to take them by surprise, the priests three times cried, Hallelujah ! A universal shout of the same word followed, and the hills resounding the echo on all sides, the enemy was struck with dread. . . . They fled in disorder."

"Now I have never hesitated to admit that Germanus was summoned from Gaul by the British Church, or that he preached and officiated in this island with its full approval ; but it is impossible to believe that the British bishops, whom we may imagine to have been staid, portly, and moderate men, could possibly have approved of extravagance of this kind. There may have been one or two of them, who, in order to avoid the worse evil of the spread of dissent, connived at the immoderate behavior of Germanus ; just as a weakkneed bishop or two in this very century may have connived at the proceedings of the Salvation Army ; but it is perfectly incredible that the whole bench of British bishops heard of this irreverent, if not profane, " Hallelujah

Victory," without expressing their strongest disapproval, and appointing a sub-committee to inquire into the matter.

The prelates . . . prepared to return home. Their own merits, and the intercession of the holy martyr Alban, obtained them a safe passage, and the happy vessel restored them in peace to their rejoicing people.¹²

¹² And very glad the British bishops must have been to get rid of them! Some people have seized upon the words "the intercession of the holy martyr Alban," and argued therefrom that the early British Church encouraged prayers to the

saints. They have then gone on to urge this as a proof that it was widely apart from ours in its doctrines. Now it would be impossible to conceive any line of argument more exactly opposite to the truth. For what do we find? That not a word is said about the intercession of saints until the party had obtained a safe passage. This is very remarkable, as it proves the exact similarity of the discipline of the ancient British Church to that of the modern Church of England. So long as the party were in this country, it would have been an act of schism to believe in the intercession of saints, or to invoke their patronage; but as soon as they had landed in France, it was open to them to worship in the churches of the country, where

the cultus of the saints was habitually practiced.

To-day, precisely the same discipline prevails. At Dover, it would be an act of schism to kneel down in the Roman Catholic Church; but when once the English churchman has "obtained a safe passage" to Calais, he is at liberty to attend services, and to worship in a Roman Catholic Church, although there may be a dozen altars in it to as many different saints, and the choir may be singing the Litany of the Virgin.

The reader will at once perceive the importance of this passage in Bede's writings, and its deep meaning. It tells us with no uncertain voice that what is wrong on one side of the channel is right on the

other, and that while it is allowable even to English clergymen to kneel among a Roman Catholic congregation singing a hymn to a saint, in Paris, Amiens or Cologne, it would be a grievous sin to do so on this side of the straits of Dover.

Scores of orthodox English clergymen and hundreds of devout Anglican ladies, having "obtained a safe passage" by the fixed service or the tidal boats, follow in the steps of Germanus and Lupus, by kneeling with Romanists in grand old continental cathedrals, while the solemn *ora pro nobis* rises alike from the lips of choir and congregation, including even a few of the faithful Anglicans themselves. The English ladies are, of course, mistaken by the rest of the congregation for foreigners and Roman

Catholics, while the clergymen are invariably thought to be Romish priests.

And so we see that the Church of this country had the same rules, without the shadow of a divergence, in the fifth century as in the nineteenth—a highly consoling and most beautiful thought. But how beautiful and how consoling are the treasures of history, if we but seek them at their sources, instead of contenting ourselves with hand-books or mere historical romances.

A student, who was going abroad, once inquired from me whether it would be permissible to ask “the intercession of the holy martyr Alban” in order to obtain a “safe passage” across the channel before starting; in short, whether, when one is going to leave England, and wishes for the in-

tercession of a saint on one's travels, it is best to have it now, or wait till one gets it. My reply was that it would be decidedly illegal, in an ecclesiastical sense, to ask the intercession of any saint either in England or in British waters.

This gave rise to the interesting question at what spot in the English channel the *ora pro nobis* became allowable. I decided that although some theologians consider that the right to make use of Roman Catholic devotions begins exactly at mid-channel, it is more probable that it does not begin until Roman Catholic waters are reached. Moreover, I am personally inclined to think that as the sea between English and French waters is neither Anglican nor Roman, it is safer not to pray at all when in these

neutral waters, since all danger of schism may thus be avoided. This, however, I do not advance as a matter of faith, but merely as a pious opinion.

Germanus was entreated by all the priests that he would again defend the cause of God. . . . He speedily complied with their request, . . . put to sea, and was calmly wafted over to Britain. . . . Elafius, the chief of that religion, hastened to meet the holy man, carrying with him his son, who labored under a weakness of his limbs. . . . Germanus, causing the youth to sit down, gently passed his healing hand over the leg which was con-

tracted ; the limb recovered its strength and soundness by the power of his touch, the withered nerves were restored, and the youth was, in the presence of all the people, delivered whole to his father. The multitude was amazed at the miracle, and the Catholic faith was firmly planted in the minds of all.¹⁸

¹⁸This proves the truth of the remarks in the last note, for when Germanus has again reached the shores of Britain, nothing is said about "the intercession of the holy martyr Alban." Coming, as it does, so soon after the other passage, this is very pointed, and there can be no kind of question as to its meaning.

So Bishop Germanus came back

again! And why did he come back again? We shall see presently. One thing is certain, that the British Church both summoned him and welcomed him.

This passage, like many others in Bede's works, has been erroneously quoted by dissenters in support of the theory that the ancient British Church believed in miracles, and from this they have argued that if the modern Church of England is identical with the Church of ancient Britain, it is nothing more or less than rank popery.

Reasoning and logic are generally thrown away upon non-conformists, and when confuting their errors one always feels as if one were casting pearls before swine. My first inclination, therefore, when calling to mind

the Methodist objection to the above passage, is to pass it by in dignified silence. Nevertheless, as a matter of mere incidental interest to the historical student, I think I may venture, in this particular instance, to expose the futility of the argument.

Germanus, then, was summoned from Gaul by Elafius, a Briton, whose son was a cripple. This poor boy "labored under a weakness of his limbs." Now, what would a father do in these days with a son who had a weakness in his limbs? He would send for a rubber.

This is neither more nor less than what Elafius did. The medical treatment known as *massage* is better understood by the French than by any other nation, and Germanus was probably the only Frenchman known

to Elafius. What more natural, therefore, than that Elafius should send for Germanus?

And, having arrived, what did Germanus do? He caused the youth to sit down—just what a rubber would do—and then he “gently passed his healing hand over the leg which was contracted.” In fact he did exactly what a professional rubber would do to-day. We are not told how often he did it at a time, or how long the treatment was continued: but this we do know, that he persevered, “until the withered nerves were restored.” There is no mystery whatever about this! It is simply an ordinary, though skillful cure. The story is peculiarly interesting, as the earliest instance recorded of a cure by *massage*.

I can imagine the glee with which the unfriendly reader will reflect that I have entirely overlooked the sentence, "The multitude was amazed at the miracle, and the Catholic Faith was firmly planted in the minds of all." Let him not be over-jubilant, however. I was on the point of coming to this. What is a miracle? The word is from the Latin *miraculum*, which means a wonderful, strange, or marvelous thing. Thus Cicero writes—*portenta et miracula philosophorum somniantium*, Virgil—in *miracula rerum*, and Livy—*miraculum magnitudinis*, in neither case meaning miracles in the ecclesiastical sense. If the reader be not content with the senses in which the best Latin authors used the word, I know not what will please him! Well then, the

multitude was amazed at this *miraculum*, or wonderful thing, for without doubt it was the first case they had seen of *massage*.

“And the Catholic faith was firmly planted in the minds of all.” Catholic here means Church of England. The whole passage, therefore, should be read thus:—“The multitude was amazed at this wonderful instance of the successful use of the French process, known as *massage*. The religion of the Church of England was firmly planted in the minds of all.” I place the full stop in the middle, not with any intention of tampering with the meaning of the passage, but merely for the sake of euphony. How beautifully simple this passage is when one looks at it honestly, without attempting to explain it away. Thus does

history ever reward the painstaking and unprejudiced student!

What are the two principal uses of history? To serve as the foundation of politics, and the support of theology! It is to the latter end that we are editing the works of the Venerable Bede. Thus far, we have traced the religious life of our beloved country, from times that may almost have been Apostolic, to the middle of the fifth century.

We have recorded the foundation of the British Church by King Lucius; we have shown that Rome was in no sense whatever the fountain-head from which that church had sprung; we have demonstrated the much-to-be commended hospitality of the early British gentlemen towards their clergymen; we have exhibited

x see R. C. Encyclopaedia
Saint ... R. Celtic. etc.

the breadth of mind of the ancient Church of Britain, in the matter of differences of religious opinion, and its consequent identity with the modern Church of England; we have traced the birth of "views" in this pious land; we have exposed the fallacy of the theory that relics, miracles, and the intercession of saints were approved of and believed in by British Christians; we have pointed out the fact that, as in our own days, so in those of the early British Church, many clergymen believed that what was right on one side of the channel was wrong on the other; and we have conclusively proved that the modern Church of England is in no way different from the British Church of the early Christian centuries.

We approach one of the most

interesting periods in the ecclesiastical history of our country.

As to the condition of the clergy in Britain at this time, Bede refers to Gildas, a writer of the sixth century, and as he appeals to Gildas, to Gildas he shall go. This historian describes the British clergymen of the period as "wallowing (after the fashion of swine) in their old and unhappy puddle of intolerable wickedness," and he says that offers "of purchasing ecclesiastical promotions were made by these impudent sinners."

Nor were they averse to making use of interest in order to obtain bishoprics. "If finding resistance, in obtaining their dioceses at home, and some, who seemingly renounce this chaffering of church-livings, they can not attain to such a precious pearl,

then it doth not so much loathe as delight them (after they have carefully sent their messengers beforehand) to cross the seas, and travel over most large countries, that so in the end, yea, even with the sale of their whole substance, they may win such an incomparable glory, or to speak more truly, such a dirty and base deceit and illusion."

And when they have obtained the preferment that they seek, he tells us that they return "back to their own native soil," "instruments of the devil," being ready in this state and fashion to stretch out violently their hands (not so worthy of the holy altars as of the avenging flames of hell) upon Christ's most holy sacrifices. What do ye therefore, O unhappy people! expect from such

belly beasts? as the apostle calleth them."

It is one of the English clergyman's greatest consolations to reflect that it is with such as these that he claims affinity, rather than with the intrusive priests of St. Augustine, of whom more presently. Gildas's description of the British clergy, though couched in monkish language, proves how much there was among them of that "life" of which the Church of England has ever been so justly proud. The "chaffering of church-livings" is simply the custom of selling advowsons and presentations, which existed during the early Christian centuries in this country, just as it does now. The most unlettered could easily perceive that this is another important link in the chain that

binds the Church of England to that of the ancient Britons.

We must pause for a moment here to notice a grievous mistake which two puny historians of our own Church have made in their inferences from the passage from Gildas just quoted. "The British clergy," say they, "can have sued to none but the Popes; yet in the fearful wars and sackings of Rome in the first half of the sixth century, one would have thought they had little leisure to attend to our distant isle. That their appointments were respected shows how great was the reverence for the See of Peter."

Nothing of the kind! The object of the expeditions of the British ecclesiastics into foreign countries is plain enough. Their reasons for

crossing the seas and traveling "over most large countries, that so in the end" they might get the preferment they wish for, was undoubtedly to find Jew money-lenders in the continental cities, who would advance money on bills of "sale of their whole substance," which would enable them to purchase the advowsons or presentations they wished for. This is obvious. Why, then, put a strained interpretation on the passage? Gildas appears to have had a prejudice against the sale of livings, and on this point he seems to have agreed very much with many Dissenters and some Church people of to-day; but this only in passing.

We now return to the text of Bede.

The kings, priests, private men, and the nobility, still remembering the late calamities and slaughters, in some measure kept within bounds ; but when these died, and another generation succeeded, which knew nothing of those things, all the bonds of sincerity and justice were so entirely broken, that there was not only no trace of them left remaining, but few persons seemed to be aware that such virtues had ever existed. . . . However, the goodness of God did not forsake his people, whom he foreknew, but sent to the aforesaid nation much more worthy preachers, to bring it to the faith.

Gregory, a man renowned for learning and behavior, was pro-

moted to the apostolic see of Rome. . . . He, being moved by divine inspiration, . . . sent the servant of God, Augustine, and with him several other monks, who feared the Lord, to preach the Word of God to the English nation."

"Before entering into the meanings of this interesting portion of the writings of Bede, we will say frankly that we intend to omit a passage a little further on that bears upon the same period. We refer to some well known but vile puns made by this very Pope, Gregory, about Angles and Angels, Deiri and Deira. How such nonsense can have been transcribed into so many English histories, and especially histories for children, we

are at a loss to imagine! Punning never led to any good, and in this instance it brought about the disastrous introduction of the Roman schism into this country.

Now the action of Pope Gregory was precisely similar to that of certain Popes in the nineteenth century. In each case, bishops were sent from or by Rome, to enforce the Roman obedience in these islands. If any thing, it was worse in Gregory than in Pius IX. or Leo XIII., because the bishops then in Britain were of a kind that Rome acknowledged, whereas it does not recognize our bishops as any thing but laymen.

How therefore can certain of our own clergy claim that the Church of England is in continuity with the Church introduced by St. Augustine!

If they can defend the conduct of Gregory and Augustine, they would find it yet easier to defend that of Pius IX. and Manning, a line of defense which they would scarcely find grateful. No, the Anglican clergyman has no choice but to side with us, claim his paternity from the Church of Lucius, and stigmatize St. Augustine as a schismatic, unless he wishes to open numberless crevices in his armor to the spears of Methodists and Manningites.

We have every reason for supposing that the British Church, in the latter part of the sixth century, was going on extremely well; yet this was the time chosen by a Pope to intrude one of his Italian bishops, in a spirit of wanton meddlesomeness. It sorely tries the patience to read

that he did this "moved by the Divine inspiration;" but this is one of those bold assertions with which the writings of Romanists invariably teem. It is this that damns them, *prima facie*, to the unprejudiced reader, who involuntarily contrasts them with the humble, careful and diffident writings of Protestant historians.

And let me take this opportunity of apologizing for the somewhat hesitating tone in which I submit my own opinions in these notes. In this I admit that I may be wrong; but my excuse must be that I like to offer to my readers a plain, unvarnished statement of facts, leaving them to form their own unbiased opinions thereon. Some of these readers may possibly one day

find themselves confronted with myself as an examiner. It will then be my turn to judge of the unbiased opinions so formed.

It is exceedingly painful to read that a man like Pope Gregory, when committing a grievous act of schism, should thus blaspheme, in what Bede calls "a hortatory epistle" to his emissaries.

With all possible earnestness and zeal perform that which, by God's direction, you have undertaken; being assured that much labor is followed by an eternal reward. . . Almighty God protect you with His grace, and grant that I may, in the heavenly country, see the fruits of your labor.¹⁶

18 Verily this is worthy of a Primitive Methodist! There is a tone of cant in every word of it, which is intensely repugnant to a University man.

Augustine, being strengthened by the confirmation of the blessed Father Gregory, returned to the work of the word of God, with the servants of Christ, and arrived in Britain. The powerful Ethelbert was at that time king of Kent. On the east of Kent is the large isle of Thanet. . . In this island landed the servant of the Lord, Augustine, and his companions, being, as it is reported, nearly forty men. They had by the order of the blessed Pope

Gregory, taken interpreters of the nation of the Franks, and sending to Ethelbert, signified that they were come from Rome, and brought a joyful message, which most undoubtedly assured all that took advantage of it everlasting joys in heaven, and a kingdom that would never end, with the true and living God. The king, having heard all this, ordered them to stay in that island where they had landed, and that they should be furnished with all necessaries, till he should consider what to do with them. For he had heard of the Christian religion, having a wife of the royal family of the Franks, called Bertha; whom he had received from her parents upon condition

that she should be permitted to practice her religion with the Bishop Luidhard, who was sent with her to preserve her faith.¹⁶

¹⁶ What a pity it was that Ethelbert had not been made "by the grace of God," "Defender of the Faith, etc.," and that he had not taken our modern coronation oath to "maintain the Protestant Reformed Religion, established by law." If he had, all the trouble that followed might have been saved. It is pleasant to imagine the scene which might have presented itself, if, when Augustine and some forty monks, in their popish dresses, approached Ethelbert, that King had been able to stand, prayer-book in hand, with an archbishop in lawn sleeves on either side

of him, reading to the papal emissaries from our noble xxxvii.th article the words, "The King's-Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief government of all estates of this realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction," adding from a later part of the article, "The Bishop of Rome hath no jurisdiction in this Realm of England."

The words last quoted ought to convince every Anglican student that the Church of Lucius rather than the Church of Augustine was his first parent; for if it be an article of our faith that "the Bishop of Rome hath no jurisdiction in this realm of Eng-

land," we are bound to repudiate Augustine, who came to this country under the jurisdiction of the Bishop of Rome. All the leading authorities of the Church of England are agreed that we are descended from either the early British Church, or from that of Augustine, and as I have proved that we are not descended from the latter, it necessarily follows that we must be descended from the former.

It has been suggested to me that the Church of England should claim to be descended from both, "as do the modern Romanists;" but as a matter of fact, the modern Romanists do nothing of the kind, since they do not claim to be descended *from* either the Church of St. Augustine or the Church of Lucius, but only *through* them from the Church which, as they

falsely pretend, was founded by Christ in St. Peter—the rock on which (according to papists) He said He would build His Church. Into the feebleness of this argument it is needless that we should enter here, and we only notice it in passing to show that no Church can safely trace its descent from both Lucius *and* Augustine. One or other of them may serve for what Romanists call “a rock,” but, as a pair, they will be found to be little better than “two stools.”

Oh that Ethelbert had been made of the same stuff as good King Hal! The latter would have made short work of Augustine and all his crew. Our Church has been singularly associated with our kings. Hence it may be well called a Royal Church; and if a Royal Church, then a Royal Priest-

hood, a peculiar people—very peculiar! For was not our Church founded by a king, even Lucius? Was it not temporarily destroyed by a king—the wicked Ethelbert? Was it not again resuscitated by a king—the good King Henry? This may be said to be the key-note of English ecclesiastical history.

We must resist the temptation to linger over the blessed memory of Henry VIII., and to tell the happy story of the re-awakening of the Church whose lullaby we are about to sing. It is our business, however, to tell the plain truth, and to show, in the course of this series, that about the end of the sixth, or early in the seventh century the Church of England went to sleep—a sound sleep, from which it did not awake for nearly a thousand years.

But, after all, wearied nature ever seeks repose, and rest brings renewed strength. How natural therefore, that when the British Church had undergone the violent exertion of battling with paganism during the early Christian centuries, it should begin to nod, and to seek a well-earned siesta. And how refreshing was that sleep ! for when, in the sixteenth century, it awoke, its energies were increased tenfold, and its very waking yawn shook the world to its foundations.

Woe to the historian who attempts to disturb that thousand years of sublime repose. He may, indeed, obtain apparent symptoms of ecclesiastical life ; but in reality he will only evoke dreams, nightmares, tossings, jumpings, snorings, snortings, gruntings,

and groanings from the somnolent form of our Holy Mother, the Church of England. No! The historian should let her sleep her nine hundred and odd years. It is meet! Moreover, it is highly convenient!

To tell the sad story of a perversion to Rome is always painful, and the twelve or thirteen centuries that have elapsed since the time of the unhappy Ethelbert do not make the task of his historian any the less distressing.

Bede calls him a powerful man; but in this he must be wrong, for converts to Rome are invariably weak in character. Possibly Bede may have meant that he had a powerful body, but a weak head.

The first mistake this foolish king seems to have made was marrying a Frenchwoman, and presumably a Ro-

man Catholic. Oh, English parents, beware of allowing your sons to be exposed to the dangerous fascinations of foreign girls and the daughters of dissenters, agnostics, or Romanists!

The second mistake made by Ethelbert was permitting Augustine and his friends to remain in his territories. This should be a warning to landed proprietors never to sell land to dissenters, papists, or other non-conformists,—to householders never to take Romanist tenants,—to hosts never to entertain Roman Catholic guests, however agreeable—to wealthy people never to employ tradesmen, servants, or artisans, who are not regular communicants of the Church of England.

The third mistake was allowing them to remain, while he considered

what to do with them. In the case of non-conformity of any kind there should be no hesitation. Its votaries should be ordered off the premises at once. Delay is too often fatal! How frequently has not mistaken charity towards Romanists, on the part of a parent or husband, resulted in the perversion of a child or a wife? There should be no dallying with priests, or Roman books. Argument and controversy should be avoided. The whole thing should be scouted, and there should be no "consideration" about the matter.

Ethelbert's fourth mistake was in not sending for an English clergyman of sound views—neither too high nor too low, when he found himself in a religious difficulty. There were doubtless plenty of Christian clergy belong-

ing to the church of his own country. Why then should he have consulted an Italian? The church of his native land was the church of his baptism, and in seeking instruction from a foreign priest, he showed himself discontented with the position in which God had placed him. Don't forget this, all writers of history, all clergymen, all tutors and governesses, all good Protestant fathers and mothers, and never espouse the cause of Ethelbert, or you may find those whom you wish to instruct turning round upon you some day and quoting the precedent set by that monarch in a manner that you may not find altogether agreeable.

The fifth mistake made by Ethelbert was becoming a Roman Catholic at the wrong time. If he had become

one at once, before he knew better, or if he had become one after consulting all the British bishops without finding comfort, there might have been some excuse for him ; but the time he selected for his act of perversion was, to say the very least, most ill-chosen. But Roman perverts always choose the wrong time for their apostasy.

Ethelbert neglected the means of grace that were within his reach, and looked for others, as many have done in recent times—with what results is but too well known. Now look at the danger to which this silly man exposed himself. He was not even a Christian, consequently he knew nothing whatever of theology, and yet he had the audacity, in all this ignorance, to confront himself with Roman Catholic priests.

The king came into the island, and, sitting in the open air, ordered Augustine and his companions to be brought into his presence . . . They came . . . bearing a silver cross for their banner, and the image of our Lord and Saviour painted on a board ; and singing the litany, they offered up their prayers to the Lord for the eternal salvation both of themselves and of those to whom they were come.¹⁷

¹⁷ Now here we come to pure acts of schism. As we have already seen, it was a schismatical act on the part of Gregory to send an Italian bishop to England at all. It was a schismatical act again on the part of Augustine to accept jurisdiction from

the Bishop of Rome over a country already occupied by other bishops.

This litany singing, this bearing about of silver crosses and "images of our Lord and Saviour;" this offering of prayers to the Lord &c., was one of the grossest pieces of impertinence recorded in ecclesiastical history. This intrusion of a band of priests and monks, headed by a bishop, into a country where there had been a church and an episcopacy for four hundred years, could not be justified on any ground but this—that the church and bishops already established were under the Roman obedience, and that the Pope, in consequence, had power to send his legate with full authority to command, suspend, or even depose those bishops in the Pope's name.

Let those who will, defend Augustine in this manner: but a Protestant and a member of the Church of England can neither logically nor loyally do so; and be it understood that in no other way can a valid defense be made for him. If an English clergyman is prepared to champion the cause of Augustine, he must also be prepared to accept the dictum of Pope Benedict XIV., quoted by Ferraris, to the effect that the jurisdiction of all bishops is in such a manner subject to the supreme pastorate of the Pope, that it can be restrained, or altogether taken away by his authority. This throws us back inevitably upon the Church of Lucius, and I say without hesitation, that any member of the Church of England who defends Augustine, is a traitor to his creed and

a Jesuit in disguise. And now we return to the text.

(King Ethelbert said)—“ I cannot approve of them”(your words and promises) “ so far as to forsake that which I have so long followed, with the whole English nation. But . . we will not molest you. . . Nor do we forbid you to preach and gain as many as you can to your religion.” Accordingly he permitted them to reside in the city of Canterbury, which was the metropolis of all his dominions. ¹⁸

¹⁸ Ethelbert refused to approve of the religion of the Italian priests ; he

said he could not forsake his own creed, which, by the way was pagan ; but he tolerated the Romanists ; he dallied with their overtures, and he consented to their establishing themselves within his realm. In fact he allowed them to insert the thin end of the wedge, as so many Englishmen destined to become perverts to Rome, have done in our own days.

Truly, heresy and schism are the same in every century, and the perversion of King Ethelbert was precisely the same in its nature, its beginning, and its ending as that of the latest 'vert at the Oratory or Farm Street. Indeed we greatly wonder that our preachers do not more frequently hold up the case of Ethelbert as a warning to those who have Romish leanings.

The permission to reside in the

king's metropolis reminds me of the shameful toleration shown to Romanists in the metropolis of this kingdom. A legal toleration may be unavoidable in an age like this, but a social toleration appears to me utterly inexcusable. The stake, the thumbscrew and the rack are out of date ; but I am at a loss to know why the duty of combating popery with social ostracism is so flagrantly neglected in the West End of London: I should like to see hosts and hostesses, neighbors and old friends making the social atmosphere hotter to Roman perverts than the fires of Smithfield.

Is there any danger of a repetition of the sin of Ethelbert, when Henry Edward is officially noted as Our Well Beloved? Can British vice-royalty be conferred upon a servant of the

Pope, without emboldening Italians to make more expeditions of the Augustine type to our shores? Is it likely that some of the highest offices of the state can be given to Roman Catholics without pope-commissioned priests inferring that although the British government "cannot approve of them so far as to forsake that which" it has "so long followed with the whole English nation," it does not forbid them "to preach and gain as many as" they can to their religion?

There was on the east side of the city (Canterbury), a church dedicated to the honor of St. Martin, built while the Romans were still in the island, wherein the queen, who, as has been said before, was a Christian, used to

pray. In this they first began to meet, to sing, to pray, to say mass, to preach, to baptize, till the king, being converted to the Faith, allowed them to preach openly, and build or repair churches in all places."

"First let us notice the remark about this church, that was "built while the Romans were still in the island." It seems probable that many of the earliest churches erected in Britain were built by the Romans. Some of our first Christian churches, therefore, were Roman, although, of course, not Roman Catholic. Now our church is Catholic but not Roman. From this it follows that our churches have been sometimes Roman yet not Catholic, and at others, Catholic yet

not Roman, a proud boast, which we flatter ourselves could not be made by any other church in Christendom.

It appears that in this Church of St. Martin, Augustine and his friends used "to say mass"—we are told this in so many words—hence no loyal member of the Church of England can acknowledge such men as his spiritual parents; for that Church expressly condemns masses as "blasphemous fables and dangerous deceits."


Before the arrival of this schismatic crew, the Queen, a Frenchwoman and a Roman Catholic, had been in the habit of praying in this church. This wily woman must have done much towards gaining a footing for the intruding priests. There is nothing new under the sun, and a woman was at the bottom of all these perversions and

Roman chicaneries in the sixth century, just as women are always responsible for them in this. There can be little doubt, again, that Ethelbert became a Romanist simply to please his wife, and I cannot too strongly insist upon the danger of Romanist women, especially when of high rank. Let me implore every faithful member of our communion to mark and avoid them. Female Romanists are too commonly agreeable and attractive; but this is a mere veneer assumed for proselyting purposes, and, worse still, a device of the devil.

The idea of Augustine being allowed to use the old British churches is horrible, as it suggests to our minds what would happen if the papists were to be permitted to occupy their old homes. Imagine a Father Augustine,

S.J. or O.P. or O.S.F.C., singing high mass in Canterbury Cathedral ; Henry Edward pontificating in Westminster Abbey ; long rows of cowled monks singing their litanies in the cloisters of abbeys and priories now the country-seats of gentlemen and noblemen, and the " Divine Office " being chanted, instead of our beautiful Matins and Evensong, in the choirs of our Cathedrals ! The heart of every loyal Churchman shudders at the very thought of our ancient ecclesiastical edifices being restored to the uses for which their superstitious founders erected them.

When he (the king), among the rest, induced by the unspotted life of these holy men, and their



delightful promises, which, by many miracles, they proved to be most certain, believed and was baptized, greater numbers began, daily to flock together to hear the word, and, forsaking their heathen rites, to associate themselves, by believing, to the unity of the Church of Christ.²⁰

²⁰ That is always the way! If some great man becomes a Romanist, his example is certain to be followed by others. The best remedy is to endeavor to make our own services as attractive as possible, with plenty of music and lights and flowers. With our wealth and numbers it is generally easy to have all these things better than the papists. It is well, too, to warn our congregations against

being led away by the outward show and attractions of Roman Catholic churches.

Here we have miracles again! Worked, no doubt, with springs and wires. As to the "unspotted life" of the miracle-mongers, I don't believe in it; this being one of the sort of statements which, as I said at starting, ought not to be credited in the work of a Romanist writer.

"The unity of the Church of Christ" has ever been a mere bait for Popish fish-hooks. Invisible unity is, of course, a great truth; but visible unity is a great fiction! When one Englishman hits the nose of another Englishman with his fist, there is no visible union between those two men, but there is between them the invisible union of race and country. In the

same manner, although Anglicans, Greeks, Romans, Copts, Lutherans, and Irvingites are all quarrelling, they are invisibly united in the Church of Christ. Our Lord's promise that they should be One cannot be broken ; so it follows as a necessary consequence that we are One invisibly, although it does not look very like it to the naked eye.

Augustine, the man of God, repaired to Arles, and pursuant to the orders received from the holy Father Gregory, was ordained Archbishop of the English nation, by Ætherius, archbishop of that city. Then, returning into Britain, he sent Laurentius, the priest, and Peter, the monk, to Rome, to acquaint Pope

Gregory, that the nation of the English had received the faith of Christ, and that he himself was made their bishop. At the same time, he desired his solution of some doubts that occurred to him."

"Here we have an admirable proof of the soundness of the position of those who father themselves on the ancient British Church; for Augustine, at the Pope's command, went to France to be consecrated archbishop, instead of seeking consecration from the hands of the bishops of Britain. This showed that he was a Roman Catholic and not a British Catholic. Then, when he returned to Britain, he sent two messengers to the Pope, his master, to report his

proceedings, and to ask the Pope's advice on certain matters. Now it is impossible, for a moment, to conceive of an English clergyman doing any thing of this kind.

On the other hand, we may imagine the British clergy (since we are told nothing about their proceedings just at this time), living just the same lives as our clergy of to-day, marrying and giving in marriage, distancing all competitors in the sizes of their families, lunching, dining, and district visiting. At any rate, we know nothing to the contrary.

Moreover, the same Pope Gregory, hearing from Bishop Augustine, that he had a great

harvest, and but few laborers, sent to him, together with his aforesaid messengers, several fellow-laborers and ministers of the word, of whom the first were Mellitus, Justus, Paulinus and Rufinianus, and by them all things in general that were necessary for the worship and service of the church, *viz.*, sacred vessels and vestments for the altars, also ornaments for the churches, and vestments for the priests and clerks, as likewise relics of the holy apostles and martyrs.²²

²² As if one detachment of Romanists were not enough, this meddling Pope must needs be sending more. Those members of the Church of England, who claim Augustine,

might have a shadow of a standpoint, as against us, who claim Lucius, if Augustine and his party had left Rome, come to England, founded a Church, and afterwards cut themselves off from Rome. But this writing to the Pope for advice and further help and these streams upon streams of fresh popish priests arriving from Italy, put Augustine's Church on exactly the same footing as Cardinal Manning's, and it is impossible to combat dissent on such grounds as these. The vestments and altars, and ornaments, again, are all very well, but the relics of the holy apostles and martyrs are absolutely inadmissible.

Then there is a letter from Pope Gregory to Augustine, which will

never do for our Church, and ought to bring every child of the English Ecclesiastical Establishment to our way of thinking. The Pope says to Augustine—

We grant you the use of the *pallium*. . . . Ordain twelve bishops, who shall be subject to your jurisdiction, so that the Bishop of London shall, for the future, be always consecrated by his own synod, and that he receive the honor of the *pallium* from this holy and apostolic see, which I, by the grace of God, now serve.²⁸

²⁸ Would it not be fatal to the very life of our Church that the Bishop of

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London should receive his highest dignity from the see of Rome, and from the Pope? Moreover, from the time of Augustine till that of Henry VIII., no bishop ever ruled a diocese in England without taking an oath of allegiance to the Pope as Supreme Head of the Church on earth, and receiving from the Pope a formal Bull of his consecration; so it would be impossible to argue fairly that the Church founded by Augustine was ever independent of Rome in ecclesiastical affairs.

The division of the archiepiscopal sees, again, was entirely arranged at the Pope's bidding and under his jurisdiction, and it is absolutely necessary for us to prove that we have revived the ancient British sees, for if we were to maintain the continuity

of the jurisdiction of the original sees, we should be thrown back upon the jurisdiction of the Pope, which has been withdrawn. Having such an excellent case when leaning on the ancient British bishops, it would be the height of folly to leave them and try to support ourselves on a pack of dirty Italians!

Let holy water be made and sprinkled in the said temples, let altars be erected and relics placed."

"All this again is weak ground! I am sorry to weary the reader, who must be longing to return to his dear British bishops. We shall be with them again presently; but it is really

necessary that we should first extinguish the pretensions of Augustine to have been a member of the Church of England.

The holy Pope Gregory, among other things, caused masses to be celebrated in the churches of the apostles, Peter and Paul, over their bodies."

" Although in so doing I am anticipating the deaths of Augustine and his first companions, I place this passage here, in order to furnish yet further proof of the utter popishness of these men. It will simply never do to champion such a cause, in these days of Agnosticism, Romanism, and Methodism, although we may have

“masses for the dead” in the private chapels of our sisterhood.

I am fully aware that we are at liberty to believe and to practice any Catholic teaching in private, or in our semi-private confraternities and societies; that it is the exclusive privilege of the Anglican to adopt whatever he may think proper, and that we may adapt Roman Catholic books to Anglican reading; but it is our solemn duty to avoid the danger of exposing ourselves to the taunts of our enemies whether within the Church of England, or without it. Personally, however, I feel more friendly towards Romans than towards dissenters, although the vile casuistry of the former makes one shudder.

We must pause here, for a moment,

to point out an instance of the cool arrogance of Romanists. They have the effrontery to claim some fifty British, Welsh, and Scotch saints who lived before the landing of Augustine, and therefore can not, according to our argument, have been Roman Catholics at all. Nor is this a piece of modern impudence. The old Romanists were just as bad. The French Roman Catholics, as well as Augustine's early followers, had the impertinence to appropriate and invoke these British saints, almost as soon as the breath was out of their bodies. They had no right to them whatever. Indeed, when I come to think of it, nothing would surprise me less than that the Roman Catholics should suddenly lay their pilfering hands upon some of our own great departed, and

“raise upon their altars,” as they are pleased to term it, Archbishop Laud, Jeremy Taylor, Hannah More, Dr. MacNeil, or Queen Elizabeth.

This slight digression leads me to yet another. After mature consideration, I have decided that in order to strengthen our position, in controversy with those outside our own communion, it is best to repudiate altogether the early Church of Wales. There are several ugly features about the early Welsh Christians which are best disposed of by a wholesale rejection of the entire party. Whether to make a present of them to the Romanists, I am not quite determined. For the time being, I am content to leave them in a sort of spiritual chancery—a middle state, if you will!

An example or two will prove the wisdom of this step. St. Cadoc of Llancarron, who lived in the fifth century, made seven pilgrimages to Rome for the welfare of the souls of his parents and companions. This is intolerable (except for private purposes).


The privileges granted to SS. Dubricius and Teilo (Dubricius lived in the fifth and sixth centuries) as Bishops of Llandaff, were "sanctioned by Apostolical (*i.e.* papal) authority." The Book of Llandaff uses these words:—"This is the law and privilege of the Church of Teilo, of Llandaff, which these kings and princes of Wales granted to the Church of Teilo, and all its bishops after him forever, *and was confirmed by the Popes of Rome.*" And again, "*And as the Church of Rome has dignity above all*

the churches of the Catholic faith, &c."

This would never do for us!

Then, the old British kings and princes, when making a grant of land to the Church, made use of this formula:—"I grant to Almighty God, to St. Peter, to Holy Dubricius, () acres of land, that the Holy Sacrifice of the Mass may be offered up for my soul and the souls of my wife, children, and forefathers." We should be placed in an exceedingly unpleasant position if dissenters could identify us with such doctrines as are implied here.

Unfortunately, too, there are extant twenty Papal Bulls arranging the affairs of this diocese of Llandaff. There is also a disagreeable letter written by Urban, a later bishop of Llandaff, in which he says, "The Church of Llandaff, ever since the



days of Eleutherius, Pope of the See of Rome, and since the coming of Augustine, has always been truly Catholic," although, as he lived after the schism of Augustine, this is mere impudent assertion, and goes for very little.

This can not be said, however, of St. David, who died in the year 544. Of this Welsh bishop, Giraldus Cambrensis says that "He founded many monasteries," and that the decrees of a council that he summoned were approved by the authority of the Pope." An agnostic acquaintance of mine once thought well to laugh at me on the subject of St. David's care to obtain the approval and sanction of the Pope, and this more than ever convinced me of the advisability of discarding that prelate, who appears to

have been not only a papist but an Ultramontane.

Then there were SS. Julius and Aaron, martyrs, who lived early in the fourth century. They went to Rome for their ecclesiastical studies—a highly objectionable proceeding! There was also a considerable number of Welsh bishops who were translated to sees in France and Brittany, a fact which has an ugly look, and makes it seem that the Welsh and French Churches were more or less identical.

Altogether we have every reason for rejecting the Church of Wales, and our only wonder is that no Anglican historian who claimed Lucius rather than Augustine as founder of the Church of England, has ever thought of doing this before; for it clears up




many a difficulty and solves many a doubt.

Having disposed of the Welshmen, we return to Bede, and the reader will shortly have the gratification of being again among his British bishops.

In the meantime Augustine, with the assistance of King Ethelbert, drew together to a conference the bishops or doctors of the next province of the Britons, at a place which is to this day called Augustine's Ac, that is Augustine's Oak, on the borders of the Wicii and West Saxons ; and began by brotherly admonitions to persuade them, that preserving Catholic unity with him, they should undertake

the common labor of preaching the Gospel to the Gentiles. For they did not keep Easter at the proper time, but from the fourteenth to the twentieth moon. . . Besides they did several other things which were against the unity of the Church.

Augustine and his followers had not been established in England very long before they made advances to the British bishops, most of whom appear to have been living at that time in Wales. In this they were assisted by King Ethelbert, who may, from a feeling of shame at having received baptism from an Italian priest instead of an English clergyman, have desired to make some trifling amends by inducing the



Italians to submit themselves to the British bishops. This is not the opinion of most historians, but it is one which is suggested by common sense.

The attitude of the Roman bishop towards the British appears to have been very far from hostile. He evidently acknowledged them as belonging to the same church as himself, and in this his example is well worthy of imitation by modern Romanists who ignore our episcopate in a manner which would have astonished Augustine. And yet the British bishops differed from the Roman on such an important point as the date of Easter, a matter upon which we are at one with Rome. Why then should not Cardinal Manning and his whole bench of Anglo-

Roman bishops humbly crave a meeting with the Archbishops of Canterbury and York, together with the rest of the English bishops?

Since we all agree about Easter, where is the difficulty that did not exist in the case of the British bishops, whom we believe to have been every bit as Protestant as ourselves, if not more so? It would be a graceful act in the Cardinal to place the pulpit of the Jesuit Church in May Fair at the disposal of the Bishop of London on Sunday mornings, and Dr. Littledale might occupy that at the Oratory on Sunday afternoons. This would tend to "the common labor of preaching the gospel;" and perhaps in a few years, if all went well, and a submissive spirit were exhibited by the Romans,

our bishops might occasionally allow a carefully-chosen Romish priest of liberal views to speak at a cottage lecture.


This, at any rate, we may take as certain, that if Cardinal Manning would go to Lambeth Palace or London House, one of our bishops or clergy would favor him with "brotherly admonitions." Hitherto, however, the Romish bishops have been those, of all others, who have most sedulously abstained from having anything to do with the Society for the Promotion of the Union of Christendom, which we take to be the modern exponent of that "Unity," so earnestly sought by Augustine.

When, after a long disputation, they did not comply with the entreaties, exhortations, or rebukes of Augustine and his companions, but preferred their own traditions before all the churches in the world, which in Christ agree among themselves, the holy father Augustine put an end to this troublesome and tedious contention, saying, "Let us beg of God, who causes those who are of one mind to live in His Father's house, that He will vouchsafe, by His heavenly tokens, to declare to us which tradition is to be followed, and by what means we are to find our way to His heavenly kingdom. Let some infirm person

be brought, and let the faith and practice of those, by whose prayers he shall be healed, be looked upon as acceptable to God, and be adopted by all." 27

27 A blind man was then produced, and both the British and the Italian clergy tried their hands upon him, the former without effect ; but when Augustine had knelt and prayed, the blind man received his sight. The Britons, I am sorry to say, " confessed that it was the true way of righteousness that Augustine taught ;" but they very properly refused to " depart from their ancient customs without the consent and leave of the people," and they asked that there might be a second synod in which they should be represented in greater numbers,


Here we have the first grand protest against Augustine by the British clergy! After "a long disputation," "entreaties, exhortations," and "rebukes," they were of the same opinion still. This was truly English, and we feel proud of them. "They preferred their own traditions before all the churches in the world." Capital! That is precisely what we do now. After repudiating Augustine and the whole Welsh Church, we have got to the real thing at last. There is a wholesome tone about this preference for their own opinions to those of the whole world, and we may fairly claim to have preserved this precious legacy down to the present moment in our glorious Church of England. What does it matter to us whether other churches "agree among themselves?" All the mir-



acles in the world would not alter our opinions in the minutest degree. If the other churches are united in opinions at variance with ours, so much the worse for them.

There came (as is asserted) seven bishops of the Britons, and many most learned men, particularly from their most noble monastery, which, in the English tongue is called Bancornaburg, over which the Abbot Dinooth is said to have presided at the time. They that were to go to the aforesaid council repaired first to a certain holy and discreet man, who was wont to lead an eremitical life among them, advising with him, whether they ought, at

the preaching of Augustine, to forsake their traditions. He answered, "If he is a man of God, follow him." "How shall we know that?" said they. He replied, "Our Lord saith, Take my yoke upon you, and learn of me, for I am meek and lowly in heart; if, therefore, Augustine is meek and lowly of heart, it is to be believed that he has taken upon him the yoke of Christ, and offers the same to you to take upon you. But, if he is stern and haughty, it appears that he is not of God, nor are we to regard his words." They insisted again, "And how shall we discern even this?" "Do you contrive," said the anchorite, "that he may first




arrive with his company at the place where the synod is to be held ; and if at your approach he shall rise up to meet you, hear him submissively, being assured that he is the servant of Christ ; but if he shall despise you, and not rise up to you, whereas you are more in number, let him also be despised by you.”²⁸

²⁸ Now, one would naturally have been better pleased if this “ holy and discreet man ” had warned the seven bishops to oppose Augustine on the ground of his being a papist, and consequently, in this country, a schismatic. His remarks to them have too much the air of a simple doubt as to Augustine's authority to dictate to them upon matters of local discipline,

and perhaps also as to the certainty of his being a real papal envoy. At the same time, there was something very edifying in his advising them to stand on their dignity, and in his impressing upon them the duty of looking after Augustine's humility rather than their own. It is always well to mind other people's affairs, whatever we may do as to our own, and to interest ourselves in the wrong-doing of others rather than of ourselves.

It seems not unlikely that this gentleman, who was "wont to lead an eremitical life," was anxious to please the seven bishops and the monks, and to say what would gratify them, in which case he would obviously take special care to give them the soundest advice in his power, however dis-



agreeable. The differences of ecclesiastical etiquette in different countries, the important question of precedence between an archbishop and ordinary bishops, and, above all, the dignity of a papal legate, were doubtless taken into consideration and carefully weighed by the discreet man before he ventured to give his advice, especially as, living in an out-of-the-way place, he was likely to be very well informed on such subjects.

They did as he directed ; and it happened that when they came, Augustine was seated on a chair, which they observing, were in a passion, and charging him with

pride, endeavored to contradict all he said."

" "Be angry," says St. Paul. So the British bishops flew into a passion. There is a deep lesson in the last half dozen words of this passage! When conversing with those who disagree with us, let us never forget to contradict all they say, more especially if they are persons in higher authority than ourselves. This beautiful tradition of the early British Church has been faithfully preserved by the clergy of the Established Church down to this very day.

(Augustine) said to them, "You act in many particulars contrary to our custom, or rather the custom of the universal church and yet, if you will comply with me in these three points, viz., to keep Easter at the due time ; to administer baptism, by which we are again born of God, according to the custom of the holy Roman Apostolic Church ; and jointly with us to preach the word of God to the English nation, we will readily tolerate all the other things you do, though contrary to our customs." They answered they would do none of those things, nor receive him as their archbishop. . . . To whom the man of God, Augustine, is said, in a threatening manner to have

foretold that, in case they would not join in unity with their brethren, they should be warred upon by their enemies ; and, if they would not preach the way of life to the English nation they should at their hands undergo the vengeance of death. All which, through the dispensation of the Divine judgment, fell out exactly as he had predicted.³⁰

³⁰ In order to make the expressions in this passage clearer, it may be well to observe that Gildas had charged the British clergy with neglecting to preach "the faith to the Saxons or English who dwelt among them."

Observe that there were only three things asked from the British ecclesi-


astics by Augustine—that they should conform to the Roman use in calculating the date of Easter; that they should administer baptism according to the Roman rite, and that they should help to preach to the English. All the other things that they did, Augustine was prepared readily to tolerate, although contrary to Roman customs.

From this it would appear that there were no differences of vital importance between the Church of Rome and the British Church, with the exception of the three things specified, and this would imply that the British clergy believed in the mass, invocation of saints, the supreme authority of the pope, the efficacy of relics, purgatory, the use of prayers for the dead, and every

other Popish doctrine. According to this line of argument, therefore, the modern Church of England, since it conforms to the first and third of Augustine's requests, and very possibly to the second also, if identical with the Ancient British Church, would also be practically identical with the Roman Church.

This I say might be the inference drawn by a person unversed in historical study; and I say this advisedly, for just as legal documents can only be rightly understood by lawyers, medical works by physicians, and philosophical writings by those who have already some knowledge of logic, even so history can only be read aright by the expert historian.

I will now produce the key to this



somewhat obscure passage, a passage that has led writers of different creeds into endless and fatal errors. In offering it to the reader I can not insist too strongly upon the truth that it is the only key that will avail for a member of the Church of England.

Well, then! Augustine in this speech had no intention of attempting to induce the Protestant British bishops to submit to Rome. On the contrary, he made a direct offer to embrace their creed and himself become a Protestant, provided they would appoint him their archbishop and make the three mere nominal concessions named in his request, these concessions being asked for only to make his conversion less humiliating.

Nothing can be clearer than this

solution of the difficulty; for it has been proved over and over again in the earlier part of this volume that the British Church was identical with our Church, and our Church denies the supreme authority of the Pope, and other distinctly Roman doctrines; therefore Augustine was prepared to "liberally tolerate" the denial of the supreme authority of the Pope and other distinctly Roman doctrines.

This is the only way out of the difficulty, and it is a distinct, simple, and secure way out of it. It completely disarms all our opponents, whether Agnostics, Methodists, Romanists, or wrong-headed members of our own Church. It is, moreover, a glorious vindication of the identity of the English and British Churches,

as well as of the noble birth of our beloved Establishment in the second century of the Christian era. And thus, in the end, truth always triumphs!

Fortunately for the credit of the Church of England, our bishops indignantly refused to buy Augustine's conversion with the price of an archbishopric. They answered that they would "none of those things, nor receive him as their archbishop."

The rest of my story is soon told. As we have read in the text, Augustine, on being rejected by the British ecclesiastics, violently threatened them with the vengeance of their enemies. It so happened that his prophecy was fulfilled, although not until after his own death. The English king, Ethelfrid, slaughtered the Britons, among whom were about twelve

hundred priests and monks, a number which probably included all the British clergy, properly so called; for it must not be forgotten that we have already excluded the Welsh clergy from the British Church. That those who were slaughtered were Welsh is a mere matter of detail.

And so, having fulfilled our duty and proved our case, we part with the British Church with feelings of pride. After the martyrdom of the twelve hundred British Christians, the Church of England goes to its well-earned repose of nearly a thousand years. Be it clearly understood, too, that it was only asleep and not dead, during that long interval.

If it had been our lot to chronicle the death of the British Church instead of her grateful sleep, we should

have closed this volume with sorrowful reflections ; but, as it is, we do so with profound relief. To the historian of the ancient Church of Lucius, which is none other than the Established of England, her falling to sleep is a matter of intense satisfaction. Nay more ! If he could, he would have put her to sleep far sooner.

One word more. The thought that the Church of England has had her long, refreshing slumber of many centuries, and has awakened with renewed vigor, suggests that it is high time that the Church of Rome took her turn and went, metaphorically, to bed. She has been uncommonly wide awake during the last eighteen hundred years ! I, for one, think that a thousand years

sound sleep would be very nice
for her. Can not the science of
the nineteenth century devise a
narcotic for this wakeful and restless
patient?

